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because in it he plays an important rôle. The Titanomachy and Zeus-Typhoeus conflict were originally distinct myths, united by the author of the *Theogony*, because, in addition to being parts of the cosmic struggle, both represent the enemies of Zeus as confined in Tartarus for rebellion; and the description of Tartarus is artistically inserted between the two to relieve the grandiose tone of the narrative.

Thus in spite of the critics four leading parts of the *Theogony*—Cosmogony, Titanomachy, Zeus-Typhoeus conflict, Prometheus-Pandora myth—are closely united by the genealogic nexus and the cosmic struggle; and the popular character of these legends is shown by the strange conceptions of Cronos mutilating his father and devouring his children, by the monstrous character of the Centimani and Typhoeus, by the chthonic and subterranean elements, by the motive of deception, and by the misogyny in the satiric picture of woman as the origin of evils.

Furthermore, there is no trace in Homer or Hesiod of the later Empedoclean doctrine of the four elements, nor can there be found any conscious oriental influence on the author of the *Theogony*. Besides, there is no reason to suppose that the *Theogony* was ever revised in an Orphic sense, as some have conjectured; it rather owes its preservation to the interest which the Orphics took in its myths. But the myths and divinities, as well as the general conception of divinity, are different in Hesiod and Orphism; and there is a total lack in the former of the purificatory rites and belief in immortality which were a characteristic of the latter.

Thus according to Pizzagalli, Homer and Hesiod are branches of the same trunk, one developing the artistic court epic, the other the religious, didactic epic of the people. Both have their origin in the popular traditions, each shaping the legends to suit his fancy and audience, and together they form the complete Greek epic, corresponding to the epic of India and other lands.

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The Greek Diminutive Suffix -ισκο -ισκη-. By WALTER PETERSEN.
(Transactions of the Connecticut Academy of Arts and Sciences,
XVIII, 139-207, 1913.)

A continuation of Professor Petersen's *Greek Diminutives in -ιον* (Weimar, 1910) will be welcomed by scholars everywhere. The new monograph applies the same point of view and the same method to a semantically similar body of material. The smaller bulk of the present pamphlet is due to the relative scarcity of words in -ισκο- and -ισκη-, not at all to less thoroughness in the treatment.

Professor Petersen accepts Brugmann's derivation of the suffix -ισκο- from the comparative -is- (reduced grade of -ῖes-, -ῖος-) and the common

suffix *-ko-*, although he corrects Brugmann by showing (p. 145) that such a suffix could from pro-ethnic times form substantives as well as adjectives. The suffix was originally employed to designate an approximation to a state or quality expressed by a primitive adjective. From very early times, however, it was used also to designate an approximation to a primitive substantive, as in Greek *χηνίσκος:χήν*, "that which is like a goose," i.e., the end of a ship's stern turned up like a goose's neck.

This primitive meaning was shared with the suffix *-κο-*, and Professor Petersen thinks that it was largely the analogical influence of the latter which gave the suffix *-ισκο-* its other two common meanings, the deteriorative and the diminutive. In part, however, these two forces developed independently from the approximative meaning, as in the case of the suffix *-ιον*. *δραπέτιος:δραπέτης* originally meant, if it was one of the pattern words, "that which is similar to a run-away but not really one," and since the difference from the normal member of the class was really one of inferiority this amounted to "a miserable run-away." Similarly *αἰλίσκος* meant "that which is like an *αἰλός* but not a real one" because it is too small. From the diminutive came the hypocoristic meaning, as in *κορίσκη* "little girl" and then "dear girl." The rather numerous proper names in *-ισκο-* *-ισκη-* are quite properly treated by themselves.

The classification of the material under these heads and the various subheads presents many difficulties, and probably no other scholar would agree with our author in all cases. Possibly it would have been more satisfactory to cite merely a few clear examples under each rubric and leave the bulk of the words unclassified. One rarely gains much by adopting a system which compels him to answer unanswerable questions. In particular, many will prefer to assign to the diminutive class some words which Professor Petersen considers approximative. What proof is there that the original meaning of *χιτωνίσκος* was "not a real tunic" because too short, "a short coat" (p. 156)? It may have been a true diminutive from the start. So *μηνίσκος*, "crescent," may originally have meant "little moon," and *βασιλίσκος* may be as much a diminutive as American "bosslet" certainly is.

It is a pity that the author took less pains in collecting and verifying than in studying his material. Several words which figure in the discussion have no real existence, and the omissions are inexcusably numerous. Completeness is not to be expected in the present state of Greek lexicography, but no student of Greek word-formation has a right to neglect such important dictionaries and word-lists as the *Thesaurus*, Sophocles, *Lexicon of the Roman and Byzantine Periods*, Kumanudis, *Συναγωγή λέξεων ἀθσαυρίστων*, Weise, *Die griechischen Wörter im Latein*, Hatch and Redpath, *A Concordance to the Septuagint*, etc., Tougaard, *Quid ad Profanos Mores Dignoscendos Augendaque Lexica Conferant Acta Sanctorum*, and the indexes to the *Inscriptiones Graecae*, the collections of papyri, and the *Corpus Glossariorum*

Latinorum. Some of these Professor Petersen has clearly had within reach, but the appended lists show that he has not made systematic use of any of them.

By a fortunate chance our corrections and additions to the material do not necessitate any important changes in the treatment. It is worth pointing out that the suffix *-ισκο-* was sometimes used to derive personal names from personal names of non-Greek origin. The clearest case is that of the Egyptian Greek, *Αὔρηλιος Σεργήσιος ὁ καὶ Ἑρμησίας στρατηγὸς Ἀρσινόου Θεμίστου καὶ Πολέμωνος μερίδος*. Scarcely less certain are *Ἀρδαρίσκος*: Scythian *Ἀρδάρακος* and **Ἀρδαρος*, and Apulian or Calabrian *Δάζος Δαζίσκου* (cf. *Δάζιος* on coins from Dyrrhachium). Here may be placed tentatively such names as Egyptian *Δαλίσκος*, and Byzantine *Παβίσκος*. Of Professor Petersen's material *Δαῖσκος* certainly has a foreign base, and several other names probably have.

The etymology of most of the new words is clear, except, of course, those whose meanings are unknown. Only a very few require comment. Hesychius' *ἀδίσκον* (MS *ἄδισκον*): *κυκεῶνα*, *Μακεδόνες*, was translated by Fick, *KZ*, 22. 196, as "pikanter Würztrank," and derived from *ἄδος* = Attic *ἦδος*. Cf. Hoffmann *Die Makedonen* 72 f. n. 73. Alexis' *ισχυρίσκος* is said by the *Antiatticista* (100. 13) and by Photius to have been used instead of *ισχυρός*. Since *ισχυρός* is an adjective, Meineke emended the lemma to *ισχυρικός*; but *ισχυρίσκος* may have been derived from a substantivized *ισχυρός* (cf. Petersen, p. 154).

Σαῖσκος seems to be connected with *σάος*, either directly or through some such name as *Σάων* or *Σαολάσιχος*; Laconian *Σαλίσκα* is dialectic for **Θαλίσκα* (cf. *Θάλης*, *Θάλεια*).

The new words here listed and additional occurrences of other words make it possible to correct Professor Petersen in some matters of detail. For example, the name *Μενίσκη* occurs in a Thessalian inscription of 178–146 B.C. (*IG*. 9. 2. 108 b 63) and therefore cannot have been confined to Cos as our author suggests on p. 201. The rather wide distribution of the masculine *Μενίσκος* might have warned him of the risk in such a suggestion. The need for correcting the statistics on p. 150 and elsewhere is obvious. It will be well, therefore, for readers of this very useful book to bear in mind that the material upon which it is based is not exhaustive.

Our supplementary material follows. Personal names are marked "n.p." Uncertainty as to meaning is indicated by "sign(ificatio) inc(erta)." References that are given in full have been verified; others are followed by an indication in parentheses of the place where the word in question is cited.

The words in Professor Petersen's list which the reviewer has been unable to find in any Greek monument are marked "dele." It is possible that a more persistent search would have yielded a citation for one or another of them.

- 'Αβρίσκος, n.p., Inscr. Or. Sept. Pont. Eux. 2. 384.
- 'Αγγελίσκος, n.p., Ditt. Syll. 206. 2. ?ἀδίσκον (or -σκος), Hesych.
- ἄκμωνίσκος, inscr. Jour. Hell. St. 29. 173. ἄκροχηρίσκος, Poll. 1. 146.
- 'Αλγίσκος, n.p., SGDI. 3180.
- 'Αλεξικίσκος, n.p., IG. 9. 1. 745.
- ἀνδρίσκος, Th., without ref.
- 'Αρδαρίσκος, n.p., Inscr. Or. Sept. Pont. Eux. 2. 442, etc.
- βαλανίσκος, coni. Reinesius in Petronius 42 init.
- βιλίσκος (or -σκον), sign. inc., pap., Lond. 2. 329.
- βοθρίσκος, Eust. Opusc. (Th.).
- Βορίσκος (or Βωρίσκος), n.p., IG. 12. 3. 368.
- dele Γαρίσκος.
- Γλαυκίσκος, n.p., IG. 9. 2. 287 c 10.
- dele γραφίσκος.
- γυλίσκος, Hesych.
- Γωγιδίσκος, n.p., Ps.-Zonar. 461.
- Δαζίσκος, n.p., Ditt. Syll. 588. 53.
- Δαλίσκος, n.p., pap. Hib. 149.
- δονακίσκος, Nicet. Acom. 576. 17 Bekk.
- δωρίσκος, Diomed. 1. 482. 2 K.
- 'Ερωτίσκος, inscr. Papers Amer. School at Athens 6. 24. 75, inscr. Rev. d. Études Gr. 1899. 61 B 54.
- Εὐδαμίσκος, n.p., IG. 2. 1236, 12. 2. 647 adn. (?).
- Εὐδοίσκη, n.p., IG. 2. 3721.
- dele ζακορίσκος.
- Θαλλίσκος, n.p., Alciph. 2. 33.
- θαμνίσκος, Diosc. 1. 7, +
- Θερίσκος, n.p., IG. 9. 2. 494.
- Θεοδώρίσκος, n.p., De S. Meletio 22 Act. SS. Mai. 5. 437 C.
- dele θυλίσκος.
- θυλακίσκος, Ar. fr. 232, 542 Bl., +
- τατρίσκος, Schol. Dion. Thrac. 228. 3 Hilg., Sophrns. 3577 C Migne, Act. SS. Mai. 5. 16* F.
- ινίσκος, Heliodor. Medic. (Th.).
- 'Ιππίσκα, n.p., IG. 5. 1. 1433. 24.
- 'Ιππίσκος, n.p., IG. 2. 794 d 109, 117, +
- ισχυρίσκος, prob. l. Alex. 3. 473 Mein.
- καναλίσκος, Anast. Sin. (Th.), CGL. 2. 338. 22.
- κανίσκος, CGL. 3. 263. 27.
- Καρναίσκος, n.p., inscr. Herzog Koische Forschungen 170.
- Καρνείσκος, n.p., inscr. Herzog Koische Forschungen 170, coins of Cnidus (Herzog, l.c.).
- ?Καρνοῖσκος, n.p., IG. 12. 1. 1322.
- Κηρυκίσκος, n.p., IG. 3. 1006 (cf. Add.).
- Κλεῖσκα, n.p., IG. 9. 2. 109 b 16.
- Κλεῖσκος, n.p., IG. 5. 2. 323. 76, 79, 87.
- κουρίσκος: κουρεῖς, Theophan. Chron. 1. 47. 12 de Boor, +
- ?κουρίσκος = κόρσων, κόρσος, EM. 43. 8.
- λακανίσκη, Hesych. s.v. λαβάβηρ.
- λαρνακίσκος, Const. Tiensis Translatio S. Euphemiae 16 Act. SS. Sept. 5. 282 E.
- λαφνίσκος, CGL. 3. 432. 36.
- λεπιδίσκαι, IG. 12. 8. 51. 19.
- λιθίσκος, Gl. (Th.).
- λιμνίσκος, Vit. S. Irenes 52 Act. SS. Iul. 6. 621 B.
- dele λινίσκος (cf. Ath. 200 C).
- λογίσκος, coni. Koch Antiphan. 207.
- dele Λυβίσκος.
- Μαρίσκη, n.p., IG. 14. 2450.
- ?μαρίσκος, Mago ap. Plin. H. N. 21. 69. 112.
- ?Μηλίσκος, n.p., IG. 2. 766. 119.
- μηλωτίσκος, Niceph. Presb. Cpol. Vit. S. Andreae 18 Act. SS. Mai. 6. 13* D (Edd., malo-).
- μτίσκος, CGL. 5. 621. 18.
- μωλίσκος (or μολίσκος), Anna Comn. 6. 1 init.
- Νεανίσκος, n.p., IG. 5. 1. 71 a 8.
- Ξενίσκα, n.p., IG. 5. 2. 487.
- δγκινίσκος, Jo. Mon., Acta SS. Alphii, Philadelphi, Cyrini (Th.).
- παβίσκος, Lequ. Or. Christ. (Pape).
- dele παραγωνίσκος.
- Παρμενίσκα, n.p., IG. 9. 2. 1187.
- Πιθυίσκος, n.p., coni. Schepers Alciph. 2. 20.
- dele Ποδίσκος.
- Πομπίσκος, n.p., Polyae. 5. 33.

ῥυμίσκη, Leon. Philos. 1145 Migne.
 Σαῖσκος, n.p., IG. 5. 2. 6. 94.
 Σαλίσκα, n.p., IG. 5. 1. 1129.
 Σερηνίσκος, n.p., pap. Tebt. 2. 288. 1,
 339. 1.
 σιναπίσκος, Theod. Prisc. (Th.).
 dele σινδονίσκη.
 σκυμνίσκος, Theod. Prodr. (Th.).
 σκοδίσκος, sign. inc., pap., Lond. 2. 265.
 σπαθαρίσκος, Al. V. T. Gen. (Hatch and
 Redp.).
 στροφίσκον, Priene Inscr. 201. 13,
 202. 13.
 Τιμαρίσκος, n.p., IG. 2. 482. 97.

τοιχοπυργίσκος, E.M. 147. 5.
 τροχίλσκος, v.l. Acta Thomae 103.
 11 Bonnet.
 ὑπολημνίσκος, Epiphan. 4. 11. 30 Dind.
 Φαῖσκος, n.p., Bacchyl. 10. 14, IG. 12.
 1. 263, 1403.
 Φανίσκη, n.p., IG. 12. 5. 873. 7.
 dele φίλσκος.
 φιλοσοφομειρακίσκος, Ath. 572 B.
 φοινίσκη, pap. Berl. 1. 227. 10.
 Φρυγίσκος, Greg. Naz. (Th.).
 χρονίσκος, LXX Macc. 2. 11. 1.
 Χρυσάλλσκος, n.p., Inscr. Or. Sept. Pont.
 Eux. 4. 421. 10.

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Das rheinische Germanien in den antiken Inschriften. By ALEXAN-
 DER RIESE. Leipzig: B. G. Teubner, 1914. Pp. xiii+479.
 M. 18.

The task which the author has set for his life-work is to collect, analyze, and discuss all the material pertaining to the history and civilization of the Rhine country under Roman control. An earlier book, *Das rheinische Germanien in der antiken Literatur*, 1892, accomplished this task as far as the literary sources are concerned. The present work is devoted to the collection and classification of all epigraphical material, from whatever source derived, referring directly or indirectly to the Rhine country. The general field covers Germania Superior and Inferior, Belgica, and Raetia, but the author does not confine himself strictly to these limits. Some 4,700 inscriptions in all are collected, and a brief commentary is attached to each. Seldom does the commentary give anything of value not to be found in the *CIL*, but cross references seem to have been prepared with care.

The inscriptions are divided into seven classes, though numbered successively throughout the entire collection. Wherever it is possible, the chronological order is followed; in one class, however, the votive inscriptions, the arrangement is merely alphabetical. In the first class are found the inscriptions relating to the emperors, or to members of the imperial family. The second and smallest class is devoted to provincial government and includes all inscriptions of *legati*, *procuratores*, and lesser officials. The third, by far the largest of the classes, contains inscriptions of the army. Some 25 legions, stationed at various times along the Rhine, together with *auxilia*, *cohortes*, *numeri*, and the *classis Germanica*, furnish the material for almost a third of the whole list of inscriptions. The fourth class covers the districts and the cities, their inhabitants, buildings, and institutions.